1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

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households of *chakars*, from whom he claimed both labor services and rent in kind.

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When the water finally gets to the field, its allocation to the cultivator is calculated in terms of the flow for a certain number of hours, according to the width and depth of the canal. Millers have the right only to run water over the wheel, and must then return it to the canal. Such matters, together with the maintenance of registers and the supervision of upkeep, are under the authority of an official called the *mirab*, who is locally elected, which means that in his election the locally influential families usually determine the choice. In addition, Moslem religious officials have certain traditional rights, especially of adjudication. Within localities, disputes are most frequent in the spring, when each cultivator is eager to be the first to get water on his land. Between localities, the most important disputes are between upstream and downstream communities. Disputes have been going on for twenty-five years between Yarkand, which is big and powerful, and Merket, which is smaller but rich in the cultivation of cotton. Quarrels can be carried from lower to higher authority. A dispute between the villages of Punak and Malihalihan, in the subdistrict of Chira, was carried up to the district administrator of Khotan, who decreed that for two days each month in February, April, and June Punak should turn over its flow of water to Malihalihan. The intervention of higher authority is a traditional opportunity for the collection of bribes by Chinese officials.

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Oases vary greatly in size but closely resemble each other in structure. Every oasis has a village or town, sometimes a walled city at its center. Larger oases may have several such towns. These centers are called "bazaars" and serve as market places for farm produce. In the larger bazaars there are also artisans such as blacksmiths, carpenters, coppersmiths, cobblers, and wheelwrights. Smaller bazaars, which cannot support many permanent shops, have their market day on different days of the week and the merchants and artisans visit them in rotation.

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Around the bazaars are the farms, each with its own homestead. An important function of an oasis bazaar is the distribution

[244] of night soil to the farms as fertilizer, and the farms which are 361 nearest to the bazaar and therefore receive the most night soil 241 form a zone of intensive garden cultivation producing vegetables and fruits for sale to the nonfarming population. In Kucha, a fairly large oasis, fertilizer is generously applied within a radius of five miles from the district city. Within this zone there is one orchard of seventy-five acres which produces apricots as a cash crop for the market. Beyond this inner zone, the amount of fertilizer applied decreases rapidly, and two other zones may be distinguished. In the near one rice, corn, wheat, and cotton may be grown and wheat and corn, when manured, may be grown in rotation. In the third zone practically no fertilizer is used and here hardier crops such as millet, kaoliang (sorghum millet), and potatoes are planted, and fallowing must be practiced. When some fields must lie fallow, the small farm is at a great disad- [435] vantage in competition with the large farm. In this zone the cost of transport to market rises rapidly, and the price of land falls.

361 Beyond this third zone there is usually no water and the desert 233 begins abruptly. Sometimes on the fringe of an oasis, however, 312 there is a thin zone of grazing. Sheep are pastured here, and at the edges of roads, and in land within the oasis too rough for irrigation. Sheep are also pastured in a few places in the scrubby land where dying rivers reach the desert. The shepherds are the Dulani, a people of uncertain but probably nomad origin who live a gypsy-like life and keep apart from the settled Uighurs of the Tarim oases. Both Uighurs and Dulanis breed a sheep which is better for mutton than for wool.

433 Most food is consumed in the oasis where it is grown, though 262 some oases have a surplus for sale while others are not self-suffi- 146 cient. The diet of an Uighur villager is largely cereals. The consumption of sugar, fats, and meat is meager except among the wealthy, and there is practically no milk in the diet. The daily calory intake of an adult villager, as estimated in Khargalik in 1943, was 1215 calories of wheat flour, 1215 of corn flour, and 150 of mutton.

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

According to recent field-survey figures, which make possible rough estimates rather than accurate statistical tabulation, the annual wheat crop of Sinkiang is about 258,000 tons, representing about 44 per cent of the total crop of grains, beans, and seeds. Corn reaches 331,000 tons, or 28 per cent. Rice is about 71,000 tons, or 6 per cent. Barley, kaoliang (sorghum millet), oats and peas are classed together because they are largely used as feed grains. In Jungaria they are grown, largely by rainfall farming, to sell for feed to the long-distance camel caravans which, when times are peaceful, trade into the Outer Mongolian People's Republic, through Inner Mongolia to North China, and across the desert gap into Northwest China. The total crop reaches about 119,000 tons, or 10 per cent. Millet, soy beans and green beans, often in alternate rows in the same field, reach 71,000 tons or 6 per cent. Sesame, rapeseed, and linseed account for 71,000 or 6 per cent.

In subsidiary production, melons are grown in all oases. Dried melon rind is exported by caravan from Komul to China, as a delicacy, and the raisins of Turfan rival the melons of Komul in reputation. In gorges in the hills at the edge of Turfan, and also of Khotan, the growing of grapes is a local specialty.

The branches of willows growing along the banks of canals are cropped regularly for fuel. Another form of fuel, the use of which decreases the supply of fertilizer, is animal dung collected by old men and children who follow animals at pasture and scour the roads. The most important source of fuel, however, is the desert tamarisk gathered beyond the oasis.

Some peculiarities of Sinkiang agriculture are that winter wheat is grown north of the Tien Shan where, in spite of the cold, the seeds are protected by a cover of snow, but only spring wheat can be grown south of the Tien Shan, where lack of a snow cover exposes the seed to being frozen in the ground. Wheat is tending to be displaced by rice in oasis fields which are becoming alkalinized by irrigation. On the other hand the yield of rice is lower than that of corn, because the Uighur farmers do not transplant

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

the Tümen Su. D. [redacted] bought it in the bazaar, but arranged with a parti[redacted]sherman to bring along his morning catch now and again. She paid him 4*d.* a pound for it, straight from the river. In winter the Chinese get frozen fish by post from Ili in the north, and this is regarded as a great delicacy; it is a kind of sturgeon, which if thawed gradually is quite eatable. But we much preferred fresh "heaven-fish." There is a theory among the Europeans of Kashgar that the local fish is dangerous to eat, on account of a poisonous gland or something of the kind; this seemed to us to be a myth, for neither we nor our guests ever felt the slightest ill-effects from it. We went out one morning with our friend the fisherman and his mate to study their methods. At 7 a.m. they called for us at the Consulate with their paraphernalia, which consisted of a large bag-shaped net on a triangular frame attached to a pole carried by one man, and a long stick carried by the other. Arrived at the canal (the Qizil Su in which they usually fished was rather a long walk from the Consulate, so the men said they would try the mill-canals of the Tümen Su) the man with the net entered the water and submerged the net, facing upstream; his mate waded in about fifty yards above and began beating the water with his pole, gradually working down, in order to drive any fish there were into the net. When he had finished the beat the other man lifted the net out of the water to see if there were any fish in it. We watched them do this at several different points, but we evidently brought them no luck, for not one did they catch. In the Kizil Su they used to get quite big fish, eight or ten pounds.

The king of Kashgar fruits is undoubtedly the melon known as the Beshak Shirin. It is indeed a super-melon. We used to think in Baluchistan that the melons were good, and at Kerman too I used to get fine ones by the donkey-load as presents from Persian friends. But the best of Persia and Baluchistan were only as the inferior kinds grown at Kashgar. The Beshak Shirin is shaped like the Cantelupe, and is yellow with green markings; it is on an average twice as big as any Cantelupe one sees in London shops, and when ripe its skin is so thin that its juice oozes out on to the dish. Its flesh, white or pale yellow, you can eat right down to the skin and its flavour is ambrosial. We weighed and measured a fairly good specimen from our own garden—by no means the biggest I have seen; its circumference was 33 inches and its weight

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

244 17½ lb. During the lamentably short season of about three weeks in August-September a Beshak of this size costs 3*d*. in the bazaar. Melons like a slightly salt soil, but must have a great deal of water; when we were making an orchard out of the lower garden, which had been under useless and insect-harbouring Babylonian willow, we first sowed melons in order to take the salt out of the soil, and the crop we obtained was a magnificent one. The Beshak Shirin of Kashgar is of the same kind, and probably just as good, as the famous melons of Hami in the extreme east of the province. The latter used 431 to be sent as presents to the Emperor in classical times, as any educated Chinamen will tell you. As the distance is 2,000 miles by road, and as the Beshak is a delicate melon and quickly goes bad, I often wondered how they did it; and I once questioned a Chinese official who had been posted at [251] Hami on the subject. He told me that the reason why Hami melons are so much prized is because they retain their flavour even when dried. There is, or was, a regular trade in dried melons between Hami and China Proper. Presents of fresh melons were, however, sent to the Emperors of the late Ching Dynasty every year by special camel caravan across the Mongolian Desert. Ten times as many as the number intended for presentation used to be sent, each packed in a box separately with cotton wool, as only about ten per cent. of those sent used to be fit for the Emperor's table when they arrived.

244 We grew all our own vegetables in the garden, of which D. was in charge, except potatoes, which were good and cheap in the bazaar and took up too much room in the garden. Beginning with spinach in March we were well supplied throughout the season with asparagus, green peas, cabbages, red tomatoes, French beans, cauliflowers and Brussels sprouts. D. also introduced broad beans, yellow "Golden Queen" tomatoes and *brinjal* or egg-plant (the French *aubergine*) from India; all did very well and were greatly appreciated by our Chinese guests.

251 As we had no greenhouses, owing to the prohibitive cost of glass, it was necessary to store vegetables throughout the winter by burying them in deep pits. Owing to the intense dryness it was possible to do this without first drying the vegetables, and we thus got cabbages, cauliflowers and Brussels sprouts fresh daily right through till March, when the spinach (sown the previous autumn) was ready. The mouths of the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

and emerged later with her portly form arrayed in a new white muslin dress and a green striped jacket. D. had as much difficulty in not witnessing her hostess' toilet as she had in keeping a straight face while making polite conversation to her host.

The fertility of the soil and the cheapness of living in Aqsu district are amazing. Agricultural labour costs 2½*d.* *per diem*, and the price of land is on an average less than a quarter of that at Kashgar. A *jing* (20 lbs.) of maize costs 4*d.*–5*d.*, wheat 6*d.* and rice 7*d.* Fruit and vegetables are as plentiful and cheap as the cereals. The grapes we had were the finest I have ever tasted; the two best kinds were an enormous "lady's finger" and a smaller seedless grape with a rose-red flush on it, sweet and strongly-flavoured. The former, which sold at 2½*d.* for a bunch weighing 1½ lbs., were so big that I took one at random from a bunch and measured it; its circumference lengthways was four inches, round the "waist" two and a third. In a field close to Abdus Sattar Haji's house I was astonished to find one day about half an acre of ground literally carpeted with fine melons; on inquiry I was told that there were 15,000 there, and that they were the larger part—not the whole—of the crop raised by a cultivating lessee of some of the Haji's land. The man told me afterwards that he had paid 100 taels (£13 6*s.* 8*d.*) rent for the land and water and had spent 80 taels (£10 13*s.* 4*d.*) on seed, labour, etc. He had already sold 5,000 in the Aqsu bazaar, and expected to retail the whole 20,000 at an average price which worked out at slightly less than a penny apiece, netting approximately 360 taels or 200 per cent. on his outlay! It must be confessed, however, that we found the Aqsu melons inferior to those of Kashgar, though succulent enough according to our English ideas. They had nothing at Aqsu to compare with the ambrosial "Beshak Shirin" of Kashgar.

The garden near the New City to which we moved on 23rd October belonged to the Russian Aqsaqal, another Andijani merchant; it contained an even finer show of fruit and flowers than Abdus Sattar Haji's. There were two immense pergolas measuring together about a hundred yards under which one strolled and munched the above-mentioned rose-pink seedless grapes almost without the trouble of putting one's hand up. The Tao Tai of Aqsu Circle[1] and other officials

[1] This includes Uch Turfan, Bai, Kucha, Shahyar, Bugur and other districts of the lower Tarim River valley with its tributaries, but not Maralbashi, which is in the Kashgar Taoyinship.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

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THE CITY OF THE DEAD, OLD AQSU

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AN AQSU SMALL-HOLDER'S MELON-CROP; 15,000 MELONS READY FOR MARKET

[Face p. 236]

1: Washington S-4 (no date) 1956 AF13 Northwest China
Sinkiang AI1

161 About two-thirds of the total area of Sinkiang is uninhabited.
311 In 1946 the number of farm households was 344,000 and the average number of acres per farm was around 7.1. (Cressey, Land of the
[114] 500 Million, p. 105. This figure, according to other sources, is rather high.. These sources give a figure of from 0.5 to three acres per farm.) The total amount of cultivated land was 2,455,000 acres or roughly one per cent of the total acreage of the region. The greatest concentration of population is south of the Tienshan, or more precisely, in the southwestern corner of the province near the Soviet border. These are the districts of Khotan, Aksu, and Yarkand which contain over two-thirds of the population of the whole province. North of the Tienshan, the greatest concentration is in the Ili valley.

243 According to the figures supplied by Owen Lattimore, the
433 annual wheat crop of Sinkiang before the Communist conquest was about 253,000 tons, about forty-four per cent of the total crop of grain, beans, and seeds. Corn reached 331,000 tons or twenty-eight per cent. Rice was about 71,000 tons or six per cent, and sesame, rapeseed, and linseed accounted for 71,000 tons or six
[244] per cent. Barley, kaoliang, sorghum millet, beets, and peas amounted to 119,000 tons or ten per cent. Millet, soybean, and green beans totalled 71,000 tons or six per cent. Total agricultural output was 916,000 tons. (Pivot of Asia, p. 167.)

243 Winter wheat is grown north of the Tienshan where, in spite of the cold, the seeds are protected by the cover of snow; only spring wheat can be grown south of the Tienshan, where lack of snow cover exposes the seed to being frozen in the ground. Wheat is tending to be displaced by rice in oasis fields because the fields are highly alkaline. But the yield of rice is lower than that of corn, because the Uighur farmers do not transplant the young rice
[461] shoots as Chinese farmers do. Although the amount of labor
[433] expended on a unit of land is about the same in Sinkiang as in China Proper, the yield is somewhat less.

248 Cotton is the most important commercial crop in Sinkiang. It was grown in Turfan as early as the T'ang Dynasty (618 - 907). Two varieties are raised: the native and the American. In 1943, 100,000 acres of cotton were planted, seventy-three per cent with native cotton and twenty-three per cent with seed
288 of the American varieties. Silk is also an ancient crop of com-
433 mercial importance. Its production reached 350,000 kg. in 1942 but fell drastically to 100,000 kg. in 1943.

592 The family group, living together under one roof, is the basic
241 producing unit in oasis agriculture. It often includes married children, which makes it slightly larger than the average farm family in China. While farms in the Tarim Basin average from
[423] 4.5 to six acres in size, larger than the 3.5 acres given for China Proper, because the family in Sinkiang is larger, there is only

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

this oasis on his son, Chagatai, and Hami has never ceased to be ruled by a succession of Khans, who at the present day are wise enough to recognise the suzerainty of China, and thus avoid the friction which would be caused by any rebellious policy. At a little distance stood another walled city which contained the Chinese Yamen barracks and garrison, and where a good portion of the Chinese population reside. Outside, between and around these two enclosures, were the busy streets and covered bazaars, forming a business quarter for both Chinese and Turki. Some splendid parks, through which ran a wide canal, flanked the Huei Huei [1] city. Every available acre of land adjacent to the town was used for intensive market-gardening, and beyond this, to the very edge of the oasis (which stretched seven miles to north and south, and five miles to east and west), the land was brought under cultivation by Turki farmers.

As usual, we took the first opportunity of calling on the wives of our landlord. They occupied certain inner courtyards, well furnished and decorated with flowers both cut and growing. The harem contained the regulation number of four wives, and a goodly company of children, as well as a widowed relative and her daughter.

The girls wore gay dresses made in one piece, slit at the neck by a hole, through which the head passed, and which was then tied in on either shoulder. Even the smallest girls wore their dresses to the ankle. A veil, usually of white muslin, but in some cases made of coloured silk, covered the head and fell to the knees. It concealed the hands, and when in mixed company was held up and adroitly manipulated, so as to be drawn across the face or withdrawn at will. The women's

[1] Huei Huei, the Chinese word for Moslem.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

All the market-gardeners were Chihli men, and spoke of themselves as coming from Tientsin; the banks and money-shops were in the hands of Shansi people; coppersmiths and travelling pedlars were from Honan; and the riveter of broken china was always ready to speak of his distant Szchuan home. Even in the quality of the goods sold the racial divisions were precise. Finely-woven cottons, silks, and the more delicate materials were handled exclusively by the Chinese, but the gorgeous and barbaric striped cottons, carpets, rugs, saddle-bags and all woollen goods were sold by the Turki. The Chantow showed a most attractive *étalage* of golden-crusted breadstuffs, by the side of which the anaemic steamed roll of the Chinese presented no attraction. The fruit and vegetables, though grown by the Chinese, were sold in Turki shops, whose stalls were filled with carrots, egg-plant, and several varieties of French beans, including one in which the pod was over a foot long and circular in shape. Vegetable marrows were in such profusion as to warrant an old name for Hami—'The Oasis of the Gourd.' Onions, juicy green peppers as large as oranges, celery, lettuce and cucumbers were in profusion, but peas and broad beans were not grown by the Tientsin market-gardeners, they were sown in the fields by the Chantow farmer, and viewed not as vegetables for the board of the epicure but as fodder for animals.

The season was too early for much fruit, but a small apple was procurable, and the first ripe melons were in the market. The best quality of melon known in Turkestan bears the name of 'Hami,' and is a large fruit of the netted order, the flesh being firm and sometimes white, but more frequently orange-tinted, and of superb flavour. The water-melon (*Citrullus vulgaris*)

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

244 grows to enormous size, and varieties of the little '*tien kwa*,' '*mien kwa*' and '*hsiang kwa*' were here, as in China, prime favourites with the Chinese. Melon cultivation has been carried by the Kumulik to a fine art. On a sandy or stony patch the plants are so trained as to allow each fruit to rest upon a dry, sand-baked spot, where it absorbs the heat of the torrid rays. The grower must work ceaselessly in his garden, watering, pruning and training the tendrils, and when the fruit has come to perfection he and his assistant never leave the tiny lodge from which they watch their precious merchandise, even taking it in turn to sleep. When the fruit is still quite young and the skin soft, each melon is branded with the grower's monomark, and when ripe this mark stands out in bold relief, white and hard.

793 291 482 One day we took a good consignment of Arabic gospels and tracts in our cart, and with the Chinese Evangelist went to pay some calls in the Huei Huei city. As we entered the gate we were met by an old white-bearded Ahung in a white turban and long gown. By his side walked a tall and beautiful woman in a pale blue cotton dress and white veil, who carried a water-pot on her head. The whole picture was so reminiscent of Galilean scenes as to cause us a momentary shock as we realised that this was not Nazareth but the 'shameful city of Camul'—for thus did Marco Polo refer to this oasis of the desert.

592 As usual the women asked us to their houses, and where there was a difficulty with the language it always seemed easy to find an interpreter, for the Moslem frequently adds a Chinese wife to his harem, and many of the people are bilingual. The rooms in which we 352 were received were not unlike those of the Chinese, 576 only that the *kangs* were much lower and unwarmed,